

The Republican.

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TO WILLIAM WILLIAMS, ESQ., M. P. PROVINCIAL
GRAND MASTER FOR THE COUNTY OF DORSET OF
THE ASSOCIATION OF FREEMASONS.

LETTER II.

Dorchester Gaol, July 8, A. D. 1825—Anno

SIR, Lucis to Freemasons 1, not 5825.

IN my first letter, I have described every particular connected with the Entered Apprentice's Degree of Freemasonry, which Masons hold secret. Those secrets consist of the *grip*, the *sign*, and the *word*. Disappointed in seeing the proof sheets of that letter, I find, that I have omitted to say, that, when Masons are practising the grip with their right hands, they cover them as well as possible from the eyes of bystanders with their left hands. Many other matters were formerly counted as secrets among Masons, and, until within the last dozen years, in this country; but the French Masons have long published the particulars of their ceremonies, with the exception of the *words*, *signs*, and *grips*. In this letter, I purpose to describe what is called the *working part* of the first degree, which consists of nothing more than catechisms and lectures upon the merits, purposes, lodges, and ceremonies of masonry. I have a heap of those catechisms and lectures before me, varying in form, but alike in substance, embracing, I conjecture, all that have been current in England, since Freemasons have had records or written papers of any kind; but I shall follow Dr. Hemming's book, in this first degree, as the most modern and best arranged series of questions upon the subject. As I copy for exposure and not for profit, and as the work is not sold to the public, I must beg the Doctor, through you, not to bring me to a knowledge of one of Lord Eldon's *grips* in Chancery; for that would be worse than to be locked up by him here; as now, I can, in some measure, keep his hands and the hands of his tools out of my pockets. But

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there will not be much danger on this head, as mine is to be a review and fair criticism, and I shall, as a matter of justice to my readers, avoid the copying of those sections, which would be but a repetition of the process of initiating a candidate, as described in my first letter.

Though I address you by name, it is only for the purpose of form: the object of these letters is, to communicate a knowledge of masonry to the public. I do not expect, that I can add much to your knowledge upon the subject, but I am nearly sure, at this time, that you cannot add to mine. It will, however, be proper for me to inform the reader here, that what is called the *working part* of masonry is practised on those nights, when there are no new noodles to pay fees for introduction, and that a capacity to answer the questions promptly is the qualification for advancement to official situations, and, in some instances, for advancement in the several degrees of Masonry. But, in this latter case, the grand qualification for advancement is *money*. One of my correspondents, on this question, assures me, that, for the sum of five guineas, he passed the three degrees in one night, though then a seafaring man and a stranger to all but one in the lodge. On his return from sea, so little was he acquainted with the ceremonies, that he was not sure of being qualified to work himself into a lodge. However, he found himself very welcome to come and spend more money at a London Lodge, and welcome to a certificate from the Grand Lodge of his being a good mason for half-a-crown, or some other sum of money. Masonry may be truly defined *a sale of trick and nonsense to dupes*. With the exception of its moral precepts, it teaches nothing useful, but is, on the contrary, a mischievous waste of time, a stupefaction of the mind, by leading it on to the pursuit of a phantom, which is always expected, but never caught.

I now proceed with that which is ridiculously called a Freemason's work, at which they play, as if it were real labour, and from which they stop to play also at dinners and suppers, as we did when children, or in masonic term, to take refreshment. But the Mason's refreshment is generally a removal from stupefying doctrines to more stupefying liquor, and some Masons have followed Masonry for no other purpose but that of carousal and what they call conviviality.—Let us work with Dr. Hemming's Tools.

First Degree—First Section.

INTRODUCTION.

Masonry, according to the general acceptation of the term, is

an art founded on the principles of Geometry and directed to the service and convenience of mankind. But Freemasonry, embracing a wider range, and having a nobler object in view, namely, the cultivation and improvement of the human mind, may, with more propriety, be called a science, inasmuch as, availing itself of the terms of the former, it inculcates the principles of the purest morality, though its lessons are for the most part veiled in allegory and illustrated by symbols. To draw aside this veil, therefore, or more properly speaking, to penetrate throughout it, is the object of directors in Freemasonry, and, by a careful and appropriate attention to them, we may hope, ultimately, to become acquainted with all its mysteries.

The Lecture of the first degree is divided into seven sections, and each section is subdivided into three clauses. Throughout the whole, Virtue is painted in the most beautiful colours, and the duties of morality are every where strictly enforced. The principles of knowledge are imprinted on the memory by lively and sensible images, well calculated to influence our conduct in the proper discharge of the duties of social life. The mode of Masonic instruction is catechetical, I shall, therefore, Brethren, without further comment, challenge you by the usual questions, and I have no doubt but you will reply to them in a becoming manner. Assured then, Brother Senior Warden, by a previous conviction, that you are a Freemason, let me ask you, in that character, from whence came you.

FIRST CLAUSE.

Question. Brother Senior Warden, From whence came you?

Answer. From the West.

Q. Whither are you directing your course?

A. To the East.

Q. What is your object?

A. To seek a master, and from him to gain instruction.

Q. Who are you that want instruction?

A. A Free and Accepted Mason.

Q. What mode of introduction have you to recommend yourself to the notice of a Mason?

A. (*Gives the sign.*) A salute of respect to the Master in the chair.

Q. Any other recommendation?

A. (*Gives the sign to the company.*) A hearty salute to all under his direction.

Q. For what purpose came you hither?

A. To regulate my conduct, correct my passions, and make a progress in Masonry.

Q. How do you know yourself to be a Mason?

A. By the regularity of my initiation, repeated trials and approbations, and a readiness at all times to undergo an examination when properly called on.

Q. How shall I know you to be a Mason?

A. By *signs, tokens, and perfect points of my entrance.*

Q. What are *signs*?

A. All squares, levels, and perpendiculars, and those when duly given a Mason will hail and obey.

Q. To what do they serve?

A. To distinguish a Mason by day.

Q. What are *tokens*?

A. Certain peculiar and friendly grips, which when reciprocally given, will distinguish a Mason by night as well as by day.

Q. What are the *perfect points of entrance*?

A. Points which I am bound most carefully to conceal.

Q. Give me the number?

A. Three are known to me.

Q. I also acknowledge three, will you name them?

A. Reciprocally with you, I will.

Q. Begin then?

A. Of.

Q. At?

A. On.

Q. Explain them?

A. *Of*, with respect to apparel. *At*, the door of the Lodge. *On*, my left knee bare and bended.

Q. Why are they called perfect points of entrance?

A. Because they include the whole ceremony of initiation.

Q. How so?

A. *Of*, includes the whole ceremony of preparation: *At*, that of due admission: and *On*, that of a solemn obligation.

SECOND CLAUSE.

Q. Where were you made a Mason?

A. In a Lodge just, perfect, and regular.

Q. What do you mean by a Lodge?

A. An assembly of Masons met to expatiate on the mysteries of Freemasonry.

Q. What makes it just?

A. The volume of the sacred law unfolded*.

Q. What makes it perfect?

A. The number *seven*.

Q. Of whom is the number composed?

A. Three Masters, two Fellow-Crafts, and two Entered Apprentices.

Q. Why so?

* Query—How can the Bible make it just?

A. That every order of Masonry may be virtually present by their representatives, to ratify and confirm the proceedings of the whole.

Q. What makes it regular?

A. The warrant of constitution.

Q. What is the warrant of constitution?

A. The sanction of the Grand Master presiding over Masons for the country in which the Lodge is held.

Q. When were you made a Mason?

A. When the sun was at its meridian.†

Q. In this country, Masons' Lodges are usually held in the evening; how do you account for this which at first appears a paradox?

A. The sun being a fixed body, the earth constantly revolving round it on its own axis, it necessarily follows that the sun is always at its meridian, and Freemasonry being universally spread over its surface, it follows, as a second consequence, that the sun is always at its meridian with respect to Freemasonry*.

Q. By whom were you made a Mason?

A. By the Worshipful Master, assisted by the Wardens, and in the presence of the brethren assembled.

Q. Where was the Master placed?

A. In the East.

Q. Why so?

A. As the sun rises in the East†, to open and enliven the day, so is the Worshipful Master placed in the East to open the Lodge and employ and instruct the brethren in Masonry.

Q. Where was the Junior Warden placed?

A. In the South.

Q. Why so?

A. To mark the sun at its meridian, to call the brethren from labour to refreshment and from refreshment to labour, that profit and pleasure may be the result.

Q. Where was the Senior Warden placed?

A. In the West.

Q. Why so?

A. To mark the setting sun, to close the Lodge by the command of the Worshipful Master, after seeing that every one has his just due.

Q. What do they conjointly represent?

* Very true. But where your UPS and DOWNS? Where your HEAVEN and HELL? Where dwell your GOD or GODS and DEVIL or DEVILS? The above answer states a fact which pronounces religion to be founded on error, and here Masonry, on its religious pretences, contradicts itself.

R. C.

† We have been just told that the sun is a fixed body, how then can it rise and set?

R. C.

A. The sun in the three stages of its diurnal progress*.

Q. Illustrate this farther.

A. As the sun rises in the East to open the day, and dispenses light, life, and nourishment to the whole creation†, it is well represented by the Worshipful Master, who is placed in the East to open the Lodge, and who imparts light, knowledge, and instruction to all under his direction. When it arrives at its greatest altitude in the South, where its beams are most piercing and the cool shade most refreshing, it is then also well represented by the Junior Warden, who is placed in the South to observe its approach to meridian, and at the hour of noon to call the brethren from labour to refreshment. Still pursuing its course to the West, the sun at length closes the day, and lulls all nature to repose; it is then fitly represented by the Senior Warden, who is placed in the West to close the Lodge by command of the Worshipful Master, after having rendered to every one the just reward of his labour, and after enabling them to enjoy that repose which is the genuine fruit of honest industry.

THIRD CLAUSE.

Q. Why were you made a Mason?

A. For the sake of obtaining the knowledge and secrets preserved among Freemasons.

Q. Where are those secrets kept?

A. In their hearts. (*no longer. R. C.*)

Q. To whom are they revealed? (*to all who will read. R. C.*)

A. To Masons and Masons alone.

Q. How are they revealed?

A. By *signs, tokens*, and particular *words*.

Q. By what means is any farther conversation held?

A. By means of a key equally singular in its construction and in its operation.

Q. Where is this key found?

A. Within an arch of bone.

Q. Where does it lie?

A. It does not lie, it is suspended.

Q. Why so?

A. That it might be always ready to perform its office and never betray its trust through negligence.

Q. What is it suspended by?

A. The thread of life.

Q. Why so nearly connected with the heart?

A. To lock its secrets from the unworthy, and to open its treasures to the deserving.

Q. Of what is this key composed?

* How can a fixed body make a progress, Mr. Senior Warden? R. C.

† R. C. Pray, Mr. Senior Warden, define what you mean by **WHOLE CREATION**?—S. W. (*hesitating.*)—I find that I cannot.

A. It is not composed of metal (*paper money will do*) nor formed by any mortal art.

Q. Explain this mystery?

A. It is the tongue of good report, ever ready to protect, never to betray.

Q. What are its distinguishing characteristics?

A. To defend the interests of a brother in his absence, to speak favourably of him, if truth will permit, and when that cannot be done with propriety, to adopt the Mason's peculiar virtue *silence*.

MORAL.

We have now Brethren closed the first section of our Lecture, which, though it professes to embrace little more than preliminaries, will serve to teach us that the zeal of masons in the acquisition of knowledge is bounded by no space, since they travel from East to West in its pursuit, and the principles which actuate the pursuit are highly conducive to morality—namely, the attempt to rule and subdue the passions, and lastly, where candour cannot commend, there silence will at least avoid reproach.

Second Section.

FIRST CLAUSE.

Q. What preparation is necessary to be made a Mason?

A. A preparation of a two fold nature, *internal* and *external*.

Q. Where does the first take place?

A. In the heart.

Q. That being *internal*, how is it to be exemplified?

A. By the declaration I was called on to make with respect to the motives which induced me to seek the privileges of Free masonry.

Q. Of how many parts is that declaration composed.

A. Three. (N.B. This declaration is given in full in the first letter, and for that reason, omitted here. R.C.)

Q. What further testimony were you required to give as a proof of the sincerity of your intentions?

A. I was required to sign my name to the substance of the foregoing declaration.

Q. Where did the next or external preparation take place?

A. In a convenient room adjoining the lodge.

Q. How were you prepared?

A. I was deprived of all metal and hoodwinked, my right arm, left breast and left knee made bare, my right heel slipshod, and a cable-tow put round my neck.

Q. Why deprived of metal?

A. That I might bring nothing offensive or defensive into the lodge, as the principles of Masonry forbidding the one renders the other unnecessary.

Q. The second reason?

A. To prove to me, that wealth and distinction, however valued in the world, could have no influence in procuring my admission or advancement among masons.

Q. The third reason?

A. To imprint on my memory the peculiarity of a circumstance which occurred at the building of the Temple of Jerusalem, under the auspices of King Solomon, inasmuch as, during the whole time, there was not the sound of axe, hammer or any other tool of brass or iron heard within the precinct of Mount Sion, to disturb the peaceful sanctity of that holy place.

Q. How was this structure completed without the aid of these implements?

A. The stones were hewn in the quarry, there carved, marked and numbered. The timber was felled and prepared in the forest of Lebanon and conveyed by floats from Tyre to Joppa. The metals were fused and cast on the plains of Zeredathah. After which, the whole was conveyed to Jerusalem, and there set up by means of mauls and other implements prepared for that purpose.

Q. Why were the materials prepared so far off?

A. The better to distinguish the excellence of the Craft; for, although the materials were prepared at so great a distance, when they came to be set up at Jerusalem, the whole appeared more like the work of the Great Architect of the Universe, than of mortal hands.

Q. Why were metallic tools prohibited?

A. That the temple of God might not be polluted*.

Q. What is the moral inference which we derive from their prohibition?

A. That our ancient and venerable institution depends not for its support and permanency on any principle of a compulsive or coercive nature, but is best cemented by the perfect union and harmony of its constituent parts.

SECOND CLAUSE.

Q. Why were you hoodwinked?

A. In case of refusal to undergo the accustomed ceremonies in making a Mason, I might be led out of the Lodge without discovering its form.

Q. The second reason?

* And pray, Mr. Senior Warden, why does a metallic tool pollute? You cannot make good work without them. By and by, we shall find you all but deifying the chisel. Besides, your stones and timber must have had metallic tools upon them somewhere, and pray say whether metallic tools pollute less in one place than in another? Bah! it is trash.

R. C.

A. That, as I was received into Masonry in a state of utter darkness, until duly brought to light, so it was considered, that I should keep all the world in ignorance of our institutions until they were lawfully gained.

Q. The third reason?

A. That my heart might be taught to conceive before my eyes were permitted to discover.

Q. Why was your right arm made bare?

A. As a token of confidence, and to show that I was unarmed and unguarded.

Q. Why was your left breast made bare?

A. As a token of sincerity, and to show that I was no impostor.

Q. Why was your left knee made bare?

A. As a token of humility.

Q. Why were you slip-shod?

A. It alludes to a very ancient custom of slipping from off the foot, as a pledge of fidelity to the articles of my solemn compact.

Q. Why was a cable-tow placed round your neck?

A. That if influenced by fear, I should attempt to fall back, all hopes of retreat might be cut off.

Q. Being thus properly prepared, where were you conducted and by whom?

A. To the door of the Lodge by a friend, whom I afterwards found to be a brother.

Q. How did you then appear?

A. I was neither naked nor clothed, barefooted nor shod, but poor and blindfolded, in a humble halting posture.

Q. Why, in that condition?

A. That I might thence learn as a Mason to practise universal beneficence, to be as eyes to the blind and feet to the lame, that, whenever, in my progress through life, I should meet with a worthy man, particularly a Mason, in that state of distress, the appearance of which I then voluntarily assumed, I should stretch forth my right hand of fellowship to comfort, succour and protect him.

THIRD CLAUSE.

Q. Being in a state of darkness, how did you know it to be a door?

A. By meeting with opposition and afterwards gaining admission.

Q. Whom did you meet to oppose your entrance?

A. One whom I afterwards found to be the tiler.

Q. What is his peculiar duty?

A. To be armed with a drawn sword, to keep away all cowans

and listeners from Masonry, and to see the candidate come properly prepared.

Q. How did you gain admission?

A. By three knocks on the door.

Q. To what do they allude?

A. To a venerable exhortation, seek and ye shall find, ask and ye shall have, knock and it shall be opened unto you.

Q. How do you apply that exhortation to your then situation?

A. I sought in my mind, asked of my friend, he knocked and the door of Masonry became opened to me.

Q. Who then came to your assistance?

A. One whom I afterwards found to be the Inner Guard.

Q. What is his peculiar duty?

A. To admit Masons upon proof, to receive the candidate in due form, and to obey the commands of the Junior Warden.

Q. What did he demand of the Tiler?

A. Who he had got there.

Q. The Tiler's answer?

A. Mr. Noodle, a poor candidate, in a state of darkness, who has been well and worthily recommended, regularly proposed, and approved in open Lodge, who now comes of his own free will, properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Freemasonry.

Q. What said the Inner Guard?

A. How does he hope to obtain those privileges?

Q. The Tiler's answer?

A. By the help of God, being free born and of good report.

Q. Were you admitted on this?

A. No. I was desired to halt till duly reported to the Worshipful Master, who, after having observed, that the tongue of good report had already been heard in my favour, was pleased to order my admission.

Q. On what were you admitted?

A. On the point of a sharp instrument presented to my naked left breast.

Q. For what purpose?

A. To distinguish my sex and to show that I was no impostor.

Q. After gaining your admission how were you disposed of?

A. I was conducted by the Junior Deacon, through the exterior avenues, till I arrived at the portal of the Lodge itself: the Inner Guard, all the while holding a sword to my naked left breast, and the Junior Deacon a cable-tow round my neck. On halting there, the Worshipful Master was pleased to observe, that, as no person could be made a Mason unless he was free born and of mature age, he demanded of me, whether I was free by birth and the full age of twenty-one years. To which I agreed that I was.

Q. What was then required of you ?

A. To kneel while the blessing of heaven was invoked on our proceedings.

(The Reader of No. I. will perceive, that I have already gone into repetitions, and the whole of the matter to come, to the third clause of the fourth section, would be mere repetition of what may be found in the initiation of a candidate, describing the prayer, the oath and other ceremonies. I shall, therefore, make a break and state the exceptions, which are, that, formerly, no persons were admitted to be masons, who were defective in body ; but that, modern masonry is more liberal and does not object to bodily defects, if the mind and morals be good (that is, if the money can be had.) In the form of a Scotch Mason's Oath which I have, I perceive, that it was customary to swear to exclude all Jews, Turks and infidels from masonry. But this is not the case in England, and no question whatever is put about religion, if you answer the few nonsensical words about God in the ceremony, and assent to the unmerited titles and eulogiums given to the Bible.

In the description of passing the candidate round the lodge for the view of the members to see that he is properly prepared, I omitted to state, that he was obstructed in the south and in the west, where the ceremony of introduction to the junior and senior Wardens takes place, by the Junior Deacon giving them three knocks on the shoulder, on which they demand *who comes there ?* to which similar answers are given, and further questions asked, as at the door of the lodge.

I now also perceive, that I have not more than four of the seven sections of Dr. Hemming's lecture in the first degree ; but as he has done nothing more than to arrange in methodical order such lectures as were formerly given without arrangement, I shall be able to supply all deficiency from my stock of materials.

The word *cowan* is a flash word, peculiar to masons. It signifies *enemy* ; but formerly it was expressive of Kings, and all those who had the power to persecute and who did persecute the associated Masons. There was much of republicanism in the original Freemasonry ; but in this, as in every other point, it has been corrupted ; and were it not for the garb of morality, that only real virtue, which has been lately thrown around it, it would be a hideous institution indeed.

I shall now introduce the third clause of the fourth section of Dr. Hemming's book, and afterwards, a Lecture on the Tracing Board, which must conclude this letter.

Fourth Section.

THIRD CLAUSE.

Q. What is Freemasonry?

A. A peculiar system of morality, veiled in allegory, and illustrated by symbols.

Q. What are the three great principles on which Freemasonry is founded?

A. *Brotherly love, relief and truth.*

Q. I will thank you to illustrate *Brotherly love*?

A. *Brotherly love* is the sacred principle which combines and cements our fraternity in the practice of moral virtue and the pursuit of scientific attainment. By this generous sentiment, we are taught to divest ourselves of each selfish consideration and narrow prejudice, reflecting, that we are united by a strict and endearing relation, as creatures of the same God, children of the same first parents, and brethren of the same solid tie.

Q. I will thank you to illustrate *relief*?

A. *Relief* is a duty which every man owes to his fellow man in consideration of the common infirmities of human nature; but stronger is the claim of those to whom we are voluntarily and reciprocally pledged in the bond of brotherly love and affection, and therefore, unquestionable is the right of masons to rely upon each other for succour in the hour of need, by pecuniary, or by procuring, assistance, advice and protection, according to their relative circumstances and conditions in life.

Q. I will thank you to illustrate *truth*?

A. *Truth* is a principle of inimitable and eternal nature, derived from the great father of light, conformable with his holy will and interwoven with the laws of his creation. It is the duty of every true Mason, who seeks to walk according to the light, to make that sacred principle the guide of his words and actions, ever remembering, that truth and wisdom are the same, and to him who makes truth the object of his search, that truth will assuredly prove the reward of his perseverance.

Q. How many principal points are there in Masonry?

A. Four.

Q. To what do they refer?

A. To the ceremony of initiation, are denominated from so many parts of the human body, and are called *Guttural, Pectoral, Mental, and Pedal*.

Q. To what do they further allude?

A. To the four cardinal virtues—*Temperance, Fortitude, Prudence, and Justice*.

Q. To which of those virtues does the *Guttural* allude?

A. *Temperance*, which demands such a cautious habit of restraint, as may be necessary to preserve us from the risk of violating our obligation and incurring its penalty.

Q. To which the *Pectoral*?

A. The *Pectoral* more particularly refers to the virtue of fortitude, which is equally necessary to defend our hearts against the powerful influence of allurements to terrors, that might prevail over our weakness, and, by extorting from us the secrets of Masonry, would plant an eternal torment in our conscience.

Q. To which the *Mental*?

A. The *Mental* reminds us of that deliberate and steady prudence which ought to guide our actions, forbidding us to seal with the sacred pledge of our right hand what the heart has not sanctioned with his approbation.

Q. To which the *Pedal*?

A. The *Pedal* is the point on which we receive the first great recommendation of the Master, ever to continue as we then appeared, upright men and Masons. It therefore, denotes the duty of universal justice, which consists in doing to others as we would they should do to us.

Q. I will thank you to illustrate *Temperance*?

A. *Temperance* is more peculiarly the virtue of prosperity, as it guards the soul against those insidious allurements, by which its nobler feelings are too often corrupted. But here influence is not confined to the hour of prosperity alone: she forms the mind to a general habit of restraint over its appetites, its passions and even its virtues, any of which, if allowed to acquire exclusive influence over the soul, would concentrate the faculties in a single point, absorb its feelings and confine its energies, insensibly producing intolerance of sentiment and degenerating into an excess scarcely less pernicious than vice itself. Temperance may, therefore, be styled the crown of all the virtues. Her influence, like the masters of the ancient lyre, can modulate the varied chords of lively sympathy or generous feelings, till each acquires its due tone and vibration, and the whole become blended in one sweet accordant harmony.

Q. I will thank you to illustrate *Fortitude*?

A. *Fortitude* is that virtue which arms the soul against the storms of adversity, enables it to rise superior to distress and danger, and gives it strength to resist the temptations and allurements of vice. But this virtue is equally distant from impetuous rashness on the one hand and from dishonest cowardice on the other. The truly brave neither shrink from the evils which they are distressed to encounter, nor rush on danger without feeling and estimating its full extent. Fortitude, therefore, differs from constitutional hardness, as real benevolence is distinguished from weakness, being actuated not by a principle of blind instinc-

tive daring, but by the nobler motives of virtuous energy. He who with steady aim pursues the course which wisdom recommends and justice consecrates can cheerfully meet the hour of trial, smile at impending danger and contemn every sordid or unworthy motive, which would deter or seduce him from the path of duty; whilst fearing God alone, he knows no other fear, and dares do all that does become a man, ever remembering, that he who dares do more is none.

Q. I will thank you to illustrate *Prudence*?

A. *Prudence* may justly be defined the clear and distinct perception of the several relations between our actions and the purposes to which they are directed. In this view, it deserves to be considered as the first neat principle of human wisdom, and justly has the Roman moralist declared, that where prudence rules the mind, fortune has no influence. The prudent man, before he engages in any enterprize, maturely reflects on the consequences which may probably result from it, balancing with steady deliberations the several probabilities of good and evil, extending his views into futurity and revolving in his mind every circumstance of doubtful event affecting the end which he has in view or the means which he purposes to use. He decides not hastily, and when he has decided, commits nothing to chance; but comparing the three great periods of time with each other, from the reflection of the past regulates the present and provides for the future, by which means, he neither wastes his energies improvidently, nor meets the occurrences in life incautiously.

Q. I will thank you to illustrate *Justice*?

A. As prudence directs us in the selection of the means most proper to attain our ends, so *Justice* teaches us to propose to ourselves such ends only as are consistent with our several relations to society, rendering to all without distinction those dues which they are respectively entitled to claim from us, bending with implicit obedience to the will of our Creator and being scrupulously attentive to the sacred duties of life, zealous in our attachments to our native country, exemplary in our allegiance to the government under which we reside, treating our superiors with reverence, our equals with kindness, and to our inferiors extending the benefit of admonition, instruction and protection.

Q. Is there any symbolical reference to be derived from these points?

A. The speculative mason beholds a symbolical allusion to the four great rivers which flowed out of the garden of Eden.

Q. I will thank you to illustrate them?

A. In *Pison*, our first parents revered the fountain of Prudence. In *Gihon* they beheld the sacred stream of Justice. The rapid and irresistible torrent of *Hiddekel* denotes Fortitude. And the *Phrath* or *Euphrates*, the mild but steady current of Temperance. Happy was their state, while these sacred dictates were impressed

upon their minds, and happy may be our future lot, if we, through life, preserve the lessons which they inculcate. Instructed by Prudence, guided by Justice, strengthened by Fortitude, and by Temperance restrained.

MORAL.

Here, brethren, we close the fourth section of our lecture. This section may, with strict propriety, be called didactical or perceptive. The assertion is fully made out, that morality is the great subject with which Freemasonry is conversant. Hence it follows, that the virtuous Mason, after he has enlightened his own mind by those sage and moral precepts, is the more ready to enlighten and enlarge the understanding of others.

LECTURE ON THE TRACING BOARD.

THE usages and customs of Masons have ever corresponded with the ancient Egyptians, to which they bear a near affinity. Their philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their particular tenets and principles of polity and philosophy under hieroglyphical figures, and expressed their notions of government by signs and symbols, which they communicated to their priests or magi alone, who were bound by oath not to reveal them. Pythagoras seems to have established his system on a similar plan, and many orders of a more recent date have copied their example. But Masonry, however, is not only the most ancient, but the most moral institution that has ever existed, as every character, figure, and emblem depicted in the Lodge has a moral tendency, and tends to inculcate the practice of virtue.

Let me first call your attention to the form of the Lodge, which is of an oblong square: in the length from east to west, in breadth between north and south, in depth from the surface of the earth to the centre, and even as high as the heavens*. The reason, that a Freemason's Lodge is represented of this vast extent is, to show the universality of the science, and that a Mason's charity should know no bounds save those of prudence. Our Lodge stands on holy ground; because, the first Lodge was consecrated on account of three grand offerings thereon made, which met with divine approbation: first, the ready compliance of Abraham to the will of God, in not refusing to offer up his son *Isaac* as a burnt offering, when it pleased the Almighty to substitute a more agreeable victim in his stead; second, the many pious

* How high are the Heavens?

prayers and ejaculations of king David, which actually appeased the wrath of God and stayed a pestilence, which then raged among his people, owing to his inadvertently having had them numbered: and thirdly, the many thanksgivings, oblations, burnt sacrifices and costly offerings, which Solomon, king of Israel, made at the completion, dedication and consecration of the temple at Jerusalem to God's service. Those three, did then, have since, and, I trust, ever will render the ground-work of Masonry holy. Our Lodge is situated due east and west; because all places of divine worship, as well as masons regular, well-formed and constituted Lodges are, or ought to be, so situated: for which we assign three masonic reasons: first, the sun, the glory of the Lord, rises in the east and sets in the west: second, learning originated in the east, and from thence spreads its benign influence to the west: a third, last and grand reason, which is too long to be entered upon now, is explained in the course of our lectures, which you will have many opportunities of hearing.

Our Lodge is supported by three grand pillars. They are called *wisdom*, *strength*, and *beauty*. Wisdom to contrive, strength to support, and beauty to adorn. Wisdom to conduct us in all our undertakings; strength to support us under all our difficulties; and beauty to adorn the inward man. The universe is the temple of the Deity whom we serve: wisdom, strength and beauty are about his throne, as pillars of his works: for his wisdom is infinite, his strength omnipotent, and beauty shines through the whole of the creation. In symmetry and order, the heavens he has stretched forth as a canopy; the earth he has planted as his footstool; he crowns his temple with stars, as with a diadem, and his hands extend their power and glory. The sun and the moon are messengers of his will and all his law is concord. The three great pillars supporting a Mason's Lodge are emblematical of those divine attributes, and further represent Solomon, king of Israel, Hiram, king of Tyre and Hiram Abiff. Solomon, king of Israel, for his wisdom in building, completing and dedicating the temple at Jerusalem to God's service. Hiram, King of Tyre, for his strength in supporting him with men and materials. And Hiram Abiff, for his curious and masterly workmanship, in beautifying and adorning the same. As there are no noble orders in architecture known by the name of wisdom, strength, and beauty, we refer them to the three most celebrated—the Doric, Ionic, and the Corinthian.

The covering of a Freemason's Lodge is a celestial canopy of

divers colours, even as the heavens. The way by which, we, as masons, hope, to arrive at it is, by the assistance of a ladder, in scripture, called Jacob's Ladder. It is composed of many staves or rounds which point out as many moral virtues. Three are principal ones—*faith, hope, and charity*. Faith in the great architect of the universe; hope in salvation; and to be in charity with all men. It reaches to the heavens and rests on the volume of the sacred law; because, by the doctrines contained in that holy book, we are taught to believe in the wise dispensations of divine providence, which belief strengthens our faith and enables us to ascend the first step. This faith naturally creates in us a hope of becoming partakers of the blessed promises therein recorded, which hope enables us to ascend the second step. But the third and last, being charity, comprehends the whole, and the mason who is possessed of that virtue, in its most ample sense, may justly be deemed to have attained the summit of his profession, figuratively speaking, an ethereal mansion veiled from mortal eye by the starry firmament; emblematically depicted here by seven stars, which have an allusion to as many regularly made masons, without which number no lodge is perfect, nor any candidate be legally initiated into the order.

The interior of a Freemason's lodge is composed of ornaments, furniture and jewels. The ornaments of the lodge are the mosaic pavement, the blazing star, and the indented or tessellated border. The mosaic pavement is the beautiful flooring of a Freemason's lodge: the blazing star, the glory in the centre; and the indented or tessellated border, the skirt work round the same. The mosaic pavement may justly be deemed the beautiful flooring of the lodge, by reason of its being variegated and chequered. This points out the diversity of objects which decorate and adorn the creation, the animate as well as the inanimate parts thereof. The blazing star or glory in the centre refers us to that grand luminary the sun, which enlightens the earth, and, by its benign influence, dispenses its blessings to mankind in general. The indented or tessellated border refers us to the planets which, in their various revolutions, form a beautiful border of skirt work round that grand luminary the sun, as the other does round that of a Freemason's lodge—The furniture of the lodge is the volume of the sacred law, the compasses and square. The sacred writings are to govern our faith. On them we obligate our candidates for Masonry. So are the compasses and square when united to regulate

our lives and actions. The sacred volume is derived from God to man in general. The compasses belong to the Grand Master in particular, and the square to the whole craft.

The Jewels of the lodge are three moveable, and three immoveable. The moveable Jewels are the square, level, and plumb rule. Among operative Masons, the *square* is to try and adjust all irregular corners of buildings and to assist in bringing rude matter into due form : the *level*, to lay levels and prove horizontals : and the *plumb-rule* to try and adjust all uprights while fixed on their proper bases. Among free and accepted Masons, the *square* teaches morality, the *level* equity, and the *plumb-rule* justness and uprightness of life and actions. They are called moveable jewels ; because they are worn by the master and his wardens, and are transferable from them to their successors on nights of installation. The master is distinguished by the square ; the senior warden by the level, and the junior warden by the plumb-rule. The immoveable jewels are the *tracing-board*, and the *rough* and *perfect ashlers*. The tracing-board is for the master to lay lines and draw designs on. The rough ashler for the entered apprentice to work, mark and indent on. And the perfect ashler for the experienced craftsman to try and adjust his jewels on. They are called immoveable, because, they lie open for the brethren to moralize upon. As the *tracing-board* is for the master to lay lines and draw designs on, the better to enable the brethren to carry on the intended structure with regularity and propriety, so the volume of the sacred law may justly be deemed the spiritual tracing-board of the great architect of the universe, in which are laid down such divine laws and moral plans that were we conversant therein and adherent thereto, they would bring us to an ethereal mansion not built by hands, but eternally in the heavens. The *rough ashler* is a stone rough and unhewn, as taken from the quarry, till by the industry and ingenuity of the workmen, it is modelled, wrought into due form, and rendered fit for the intended building. This represents the mind of man in its infant or primitive state, rough and unpolished as that stone, till by the kind care and attention of his parents or guardians, in giving him a liberal and virtuous education, his mind becomes cultivated and he is thereby rendered a fit member of civilized society.—The *perfect ashler* is a stone of a true die, square, and fit only to be tried by the square and compasses. This represents the mind of man in the decline of years after a regular and well spent life in acts of piety

and virtue, which can no otherwise be tried and approved, than by the square of God's word and the compasses of his own self-convincing conscience.

In all regular, well formed, constituted lodges, there is a point within a circle round which a mason cannot err. This circle is bounded between north and south by two grand parallel lines, and one represents Moses the other king Solomon. On the upper part of this circle, rests the volume of the sacred law, which supports Jacob's Ladder, the top of which reaches to the heavens; and were we as adherent to the doctrines therein contained, as both those parallels were, it would not deceive us, nor should we suffer deception. In going round this circle, we must necessarily touch on both those parallel lines and on the sacred volume, and while a Mason keeps himself thus circumscribed he cannot err.

The word *Lewis*, denotes strength and is here depicted by certain pieces of metal, which, when dovetailed in a stone, form a cramp and enables the operative mason to raise great weights to certain heights with little incumbrance, and to fix them on their proper bases. *Lewis*, likewise denotes the son of a mason. His duty is to bear the burden and heat of the day from which his parents by reason of their age ought to be exempt, to help them in time of need and thereby render the close of their days happy and comfortable. His privilege for so doing is to be made a Mason before any other person, however dignified.

Pendant to the corners of the lodge are four tassels, meant to remind us of the four cardinal virtues, namely—*temperance, fortitude, prudence* and *justice*; the whole of which tradition informs us, were constantly practised by a great majority of our ancient brethren. The distinguishing characters of a good freemason are virtue, honour, and mercy, and should those be banished from all other societies, may they ever be found in a Mason's breast.

This is what Masons call their work; but unobjectionable as are many of the metaphors, the whole is nothing superior to child's play. The *frivolity* is the grand secret of the association, for where men do what is fit to be seen and known they wish it to be seen and known. I must defer further comment and remain what a brother should be, open to all.

RICHARD CARLILE.

PRESENTATION OF ANOTHER PETITION FROM MR. CARLILE TO THE HOUSE OF COMMONS BY MR. BROUGHAM, ON THURSDAY, THE 30TH OF JUNE.

THE report of the presentation is copied from the Morning Chronicle, and the subjoined very applicable comment is from the same paper.— The Petition is copied from the Morning Herald, a paper that has shewn us more of true liberality, of late, than any other paper in London. The Petition was meant to shew that we mortal blasphemers of Christianity have not been dealt with according to the laws of this Christian Country, and not as a mere repetition of the case of the undersigned, the former presentation by Mr. BROUGHAM having rendered that unnecessary. The subjoined is the best report of Mr. BROUGHAM's observations, but the reporters did not catch the spirit of the Petition, and some of them seem to have reported it as an application on my part for mercy: a notion that has never for a moment entered my head.

R. C.

MR. CARLILE.

MR. BROUGHAM said, that he had now to present to the House a Petition from a person who would be considered as worthy of commiseration by every man in whom prejudice had not entirely obliterated the feelings of humanity. The unfortunate individual for whom he now presented the Petition, had been assailed for the vehemence of his sentiments, but, for his part, he viewed that vehemence, considering all its features, as a proof of the sincerity of the sentiments by which the Petitioner had been actuated. He would acknowledge that the Petitioner's vehemence had exceeded his prudence; the fact was, that the Petitioner had not acquired the orthodox prudence of making all sentiment and opinion bear upon certain worldly points. The Petitioner had been suffering an imprisonment of three years, with a fine of £1,500. The three years would expire upon the 16th of November next; he did hope that when that day arrived, his Majesty's Ministers would be induced to liberate this unhappy victim from his long and dreadful incarceration. He (Mr. Brougham) would take upon himself to say, that our laws, with all the opprobrium that had been cast upon them for merciless rigour, had never witnessed a case of such harsh and protracted confinement for any libel, however atrocious. If the Government would continue to insist upon this unhappy man's remaining in jail until he paid this enormous fine of £1,500, he had not the slightest hesitation in saying that the unfortunate prisoner would remain in his dungeon to the end of his life, were that life to extend to thrice the usual period of human existence, for a fine so utterly disproportioned to the means and circumstances of the offender no man existing had ever heard of.— The very nature of a fine implied a ratio to the culprit's means of paying it, otherwise the word fine would be only a guilty means of accomplishing the most abominable objects of tyranny. In the present case, it was quite pre-

posterior to consider for an instant the amount of fine in any possible relation to the prisoner's means of paying it. He did not at all concern himself with the opinions of the Petitioner. Whatever those opinions were, the unhappy man had a right to the observances of humanity and justice, and before being under the pretence of a fine, sentenced to perpetual imprisonment, he had at least the right of being heard before the House. Mr. Carlile's Petition stated, that he had been entrapped into an offence which, from the obscure and equivocal nature of the laws, it was impossible for him to know was an offence. The Act of the 1813 protected that numerous class of persons that impugned the doctrines of the Trinity. Now Mr. Carlile, with thousands of others, imagined that the very essence of Christianity was the Trinity, and if the law allowed a man to impugn the one, he was of consequence permitted to deny the other. This construction had been put upon the Act of the fifty-third of the late King by thousands of the most zealous Christians, and by many persons of the profession of the law. Mr. Carlile had acted upon this generally received notion; yet his mistake of a law so equivocal, or at least so generally misunderstood, had exposed him to an imprisonment which was unexampled in this, and perhaps in any country of civilized Europe. Mr. Carlile had urged these arguments to the Court of Law from which he had received his extraordinary sentence. He begged the House not to confound Mr. Carlile's opinions with the question now at issue. If Mr. Carlile's offence were enormous, in proportion to its enormity ought to be the precision of the law by which he was condemned, and in the same proportion ought to be the direct nature of the sentence. To impose a fine so enormous, that it was utterly impossible for the culprit to pay it, and to effect by such means the endless imprisonment of an individual, was to outrage the very name of justice. The Petitioner went on to state, that the King's Bench had told him the offence of blasphemy was punishable at common law; he found the authority of Sir M. Hale to be in support of that opinion, whereas, on looking back to my Lord Coke, a more ancient, as well as a higher, law authority, he found his Lordship to lay it down that blasphemy, heresy, and schism, were punishable by the ecclesiastical law, because such offences could not be taken cognizance of by the common law. The Petitioner said he had been misled by variance of opinion with respect to the law, and also by the 53d of the King; he added, that supposing himself to have been wrong, he had already been severely punished, both by a long imprisonment and by having the whole of his property taken from him; in addition to which he was likely to be imprisoned for three years longer unless he paid the fine imposed upon him—a thing he was totally unable to do. He prayed the interference of the House. The Honourable and Learned Member wished to guard himself against the impression, that from what had fallen from him he had in the slightest degree expressed his approval of the principles of Mr. Carlile, or the manner in which those opinions had been promulgated. He thought it was the duty of every Member to present any Petition respectfully worded, without being deterred by a fear of being mixed up with the case or conduct of the Petitioner (hear!). It was no offence against the Law to entertain any set of opinions, either upon religious or political subjects; neither was it any to discuss them, provided they were discussed with decency and propriety. If a man was an Atheist or an Infidel, it was his misfortune, not his fault; but if he indecently and improperly published those opinions, then he was amenable to the laws of his country. He should look upon an Atheist or an Infidel, if there were any such, with pity, not with blame; and he should consider him to be a rash man who would undertake to punish the free discussion of such subjects, provided that dis-

cussion was conducted with decency, as he considered that such discussions, instead of being injurious, would be beneficial to religion.—The Petition was read, and ordered to be printed.

Mr. Brougham did himself great honour, by the eloquent and manly manner in which, on presenting a Petition from Richard Carlile, he reprobated the sentence under which that individual had so long suffered. His arguments were a very apposite commentary on the beautiful passage in his inaugural discourse, at Glasgow, printed at the request of the Principal, Professors, and Students, of that University, and therefore adopted by that learned and highly respectable body:—"The great truth has finally gone forth to all the ends of the earth, THAT MAN SHALL NO MORE RENDER ACCOUNT TO MAN FOR HIS BELIEF, OVER WHICH HE HAS HIMSELF NO CONTROL. Henceforward, nothing shall prevail upon us to praise or to blame any one for that which he can no more change than he can the hue of his skin, or the height of his stature." It is the more meritorious in Mr. Brougham, and the University of Glasgow, to adopt so liberal a principle, that the nation in general, is, we believe, far from being ripe for it. We are reproached even by the *QUARTERLY REVIEW*, in the last number, with being one of the most intolerant nations in Europe; a singular circumstance, when it is considered that the philosophy of Europe received its strongest impulse from the philosophers of England. The punishment awarded to Carlile is, no doubt, worse than death, and therefore we do not give the Judges who sentenced him credit for mercy, in not sentencing him to the stake. They might have done so with safety, for we firmly believe, that if Carlile had been sentenced to the flames they would have pleased a very great part of the population of England. Let us hope that kinder views will at length prevail,—that whatever men may think of any opinions, they will not wish to sentence those who entertain them to punishments as severe as any which can be inflicted by the Inquisition.

To shew the difference between punishment when awarded by dispassionate Legislation, and punishment awarded as in the case in question, we shall quote the enactments on the subject in the Prussian Code, drawn up during the reign of the present religious Monarch.

"§ 214. Whoever insults the religious bodies adopted by the State, by abuse in public discourses or writings, or by offensive acts and gestures, shall be subject to an imprisonment of from four weeks to six months in a Prison or House of Correction.

"§ 217. Whoever by coarse invectives against God (blasphemy), pronounced publicly, gives occasion to general offence, shall be imprisoned for from two to six months, and then be instructed respecting his duties and the magnitude of his offence."

That the sentence was contrary to law, we do not for a moment doubt. Mr. BROUGHAM quotes Sir EDWARD COKE to shew that blasphemy was not an offence at Common Law. In the Ecclesiastical Code of every country of Europe, it ranks below heresy, and the law of England has left heresy, the heavier offence, entirely to the Ecclesiastical Courts. Our forefathers, rude as they were, punished heresy only with fire when the offender would not recant his errors.

In every age there is some offence against the punishment of which few men will dare to raise their voice. Woe to the unhappy victim if he falls into certain hands, for where public opinion affords no check mercy will seldom be known. But still, though the Judges who pronounced this awful punishment have nothing to dread from public opinion, while those who challenge them have, it is lamentable to think that men should be such

wild beasts to each other—that while the ass, whose will comes in contact with that of its owner, should be protected by a MARTIN and thousands of followers, there are none to raise their voice against the horrid punishment of an imprisonment for life for an unfortunate human being.

RICHARD CARLILE.

The following is a copy of the Petition presented last night by Mr. Brougham to the House of Commons :

TO THE HONOURABLE THE COMMONS OF GREAT BRITAIN AND IRELAND IN PARLIAMENT ASSEMBLED.

The Petition of Richard Carlile, a prisoner in Dorchester Gaol, sheweth,

That, since the year 1818, your petitioner and about twenty other persons have been prosecuted, at what has been called common law, for blasphemy towards the Christian Religion.

That, on the 16th day of November, 1819, your petitioner was sentenced by the Court of King's Bench to three years imprisonment in Dorchester Gaol, and to fines of fifteen hundred pounds, as the consequence of this prosecution.

That, your petitioner has never been able to see, that he has been dealt with according to law, and is possessed of very strong arguments to show, that such has not been the case ; but that having been deprived of all his property, by seizures for his fines, in addition to his continued imprisonment for near six years, he has never since possessed the means to proceed for justice by writ of error.

That there exists a Statute made in the year 1813, entitled " An act to relieve those persons who impugn the doctrine of the Holy Trinity."

That, this Statute plainly and expressly relieves those, who impugn the Trinity, from all pains and penalties.

That, the doctrine of the Trinity being the foundation of the Christian Religion, as it has ever previously been recognised by the law of England, to impugn that doctrine, is, according to your petitioner's judgment, to blaspheme the Christian Religion as previously established by law, and that this statute was, as plain as words could make it, a repeal of all former power of the law to interfere with the religion of the country.

That your petitioner pleaded this law in the Court of King's Bench, as his justification, but was answered that the common law was paramount to it.

That your petitioner cannot understand, how two laws can justly exist, in the same country, the one hostile to the other, and finds himself unwarily entrapped into an alleged law, of the existence of which he had no knowledge, under the conclusion, that the latest made law repealed all prior opposition.

That it appears, by reports of public proceedings, that the highest law officer in the country has alarmed a large body of the people, who thought themselves secure in the statute law, by the assertion that they are criminals in the eye of this alleged Common Law.

That the allegation, that Christianity was or is a part or parcel of the law of the land, and that to impugn it was or is an offence at Common Law, was first asserted by Sir Matthew Hale, without reference to any precedent or prior authority.

That but a few years before this unfair addition to the Common Law, Lord Chief Justice Coke, always considered as good an authority as Sir Matthew Hale, distinctly laid it down as law, in mentioning the case of

Caubrey, "that so in causes ecclesiastical and spiritual, as blasphemy, apostacy from Christianity, heresies, schisms, &c., THE CONUSANCE WHERE-OF BELONGETH NOT TO THE COMMON LAW OF ENGLAND, the same are to be determined and decided by ecclesiastical judges, according to the King's Ecclesiastical Laws of this Realm;" and he gives, as a reason, that, "for as before it appeareth, the deciding of matters so many and of so great importance, are not within the conusance of the Common Laws."

That before the abolition of the Star Chamber, and the decay of the Ecclesiastical Courts, no cases of blasphemy towards the Christian Religion were known to the Common Law Courts.

That no Statute can be found, which has conferred authority on the Common Law Courts, to take conusance of a charge of blasphemy towards the Christian Religion, as assumed by Sir Matthew Hale.

That it therefore clearly appears, that that and the subsequent conusance of such cases by the Common Law Courts, has been an unjust usurpation of power, and an unlawful creation of law, contrary to the Common and Statute Laws of this Realm.

That later than the middle of the eighteenth century, Lord Mansfield decided, that the Common Law did not take conusance of matters of opinion. Whence it appears, by this and by the authority of Lord Coke, the immediate predecessor of Sir Matthew Hale, that the Judges are not unanimous upon this subject, and that Sir Matthew Hale evidently warped the Common Law to punish an individual, who had not committed a real infringement of that or of any other law, and that such has been the conduct of the Judges in the case of your petitioner and others.

That as the Roman Catholic Sect of the Christian Religion was alone known to the Common Law, that, as no addition can have been justly made to the Common Law since the reformation from that Religion, that since the existing Statute Laws pronounce the religion of the Common Law to have been, and to be "idolatrous and damnable," and since the passing of the act of 1813, which allows the doctrine of the Trinity to be impugned, to impugn, meaning the assertion of its falsehood, to speak evil of or to blaspheme, or to try to overthrow; it is clear, that the existing Religion of the Statute Law is not recognized nor recognizable by the Common Law of the country.

That upon these grounds and arguments, your petitioner feels, that he has not been dealt with according to law, and that he has been grievously fined and imprisoned contrary to law, and he therefore prayeth that your Honourable House will give him relief by the investigation of his case, or by restoring to him the property of which he has been deprived on the pretence of seizing for his fines, to enable him to proceed by writ of error.

Dorchester Gaol, June 24.

RICHARD CARLILE.

NOTE.—It appears, that the Crown Lawyers were silent on the receipt of this petition by the House: neither of them said any thing because neither of them could find an argument to advance against it. Had I not been so scandalously robbed by the ministers, I should have certainly carried the question to the House of Lords.

R. C.

TO MR. R. CARLILE.

SIR,

London, 28th June, 1825.

It has long been my intention to address a letter to you on the subject of your present publication—namely, the “Republican;” as to whether or not that work might be more advantageously employed than it is at present, in ever treating on the gloomy subject of Religious Idolatry, which, however interesting at first, becomes in time insipid, ridiculous, and contemptible. While saying this, I am ready to apologize for attempting to dictate to you any kind of arrangements respecting your own private property; nevertheless, I assure you that I do not stand alone on this question. Many of your readers are very desirous of a change. Not that they wish to relinquish the subject altogether, but because they think that other subjects might be canvassed to the advantage of the reader, and which might be made, at the same time, to bear equally as hard upon the monster, superstition, as on the matter under debate.

The first thing, then, which I advise you to do, is to change the title of the work, from that of “Republican,” to that of *Fatalist*. My reasons for this advice are these. First, because, recommending the people to quit Monarchial principles, and to become Republicans, is as useless as it would be for an Oculist to recommend his patients to become Doctors and Oculists themselves, before he has cured them of their present blindness. To this, no doubt, you will reply, that, while you are recommending them to adopt those principles, you are endeavouring to restore to them the proper use of their senses. Granted; you are, but the political sky is still enveloped with clouds—the sun of righteousness has not shone forth with sufficient splendour—the people are still unable to perceive their way any further—many lights are put into their hands, some of which are exceeding faint, among the number you have offered your torch, but the opinion is gone abroad, that the materials of which it is composed, are of so combustible a nature, that should they venture to handle it, it would involve them in an eternal blaze. For this reason, it has been almost relinquished; it is left behind to waste its rays upon the desert air. In short, the *Title* of the work, and the general character of its contents, are a complete bar to its circulation.

My next reason, for giving it the title of *Fatalist* in preference

to that of "Republican," is, because the doctrine of Fatalism is not sufficiently understood; make the people fully acquainted with this doctrine, and the necessity for all religious discussion would be superseded. The name is no way alarming, the doctrines would be a complete novelty; discussion would follow, and conviction would be the consequence: and besides, while in the act of debating unimportant matters, superstition would be undermined, and imperceptibly laid prostrate on the earth. As a proof of what I assert, I will cite one instance. Has not Mirabaud done more towards destroying religious bigotry than any other man on the earth, without saying, at the same time, scarcely a word about it? Convince a man, however ignorant he may be, that all his actions are the result of compulsion, and he will immediately discover the absurdity of the doctrine of future rewards and punishments. This I know to be a fact; for, through my acquaintance with the world, I find, that people will converse freely on this subject, without any apparent suspicion that it is at all connected with their idolatry. After I had convinced them that they were compelled to think and act as they have done, I have then asked them what they thought they were deserving of in the way of reward or punishment hereafter. Here they have stood and looked with astonishment for a time, not considering, that by admitting the truth of this doctrine, they were reasoned out of their hobby superstition. Endeavour to provoke discussion then; make this your principal theme, and you will never want opponents to argue in favor of Free-agency, in which almost all people more or less believe. Indeed, I am surprised to find that even you, yourself, treat on the conduct of all mankind precisely as if they were free agents; a circumstance which proves that you lay aside the most powerful weapon requisite for your defence. Adhere to this doctrine then, I advise you again; say but little about Christianity, you will nevertheless do equally as much towards its downfall; in the mean time your persecutors will have no just pretence for keeping you in prison. Let any man come forward now who thinks that he is a free agent, and state those actions wherein he thinks that he is free, and he will soon receive a satisfactory reply, which will convince him of truths he has never known before.

The next thing I advise you to do, is, though I own it will be attended with some difficulties, nevertheless I advise you to devote some portion of the work to the discussion of Moral, Political, and Philosophical Questions. As you are in the habit of in-

serting correspondences from many of your readers, suppose the *title* of a subject to be discussed were printed at the conclusion of a number, with an intimation that such people as were desirous of giving their opinions would communicate the same to the publishers (not exceeding a given number of pages), in a certain time; when four, six, or eight of the best written pieces, agreeable to your own judgment, might be inserted in another number, three weeks after the date of the notice. Twenty pages taken up in this way every second or third week (which is about the number of pages devoted to correspondences every week), would be very amusing, and of infinite service; and would at the same time leave you twelve pages for other matter. A written placard, independent of the regular notice, hanged in front of the shop, intimating the subject, and the day on which the discussion would appear, would attract considerable attention. There is no end to the number of problems which require to be solved; and among the number I will here point out one—an all-important one—one which affects the whole world, and which is shortly to be discussed in a certain great assembly, the members of which are filled with prejudice—namely, *Which is the wisest political act for the benefit of a nation and the world at large, to suppress all combination among the people for an advance of wages, and thereby to pay the working part of the community the smallest sum for their labour, for which they can be obtained—or to encourage peaceable combinations, and by so doing advance the price of labour to its greatest possible elevation?* This is a subject which, as it affects all, is worthy the consideration of all. No one in existence, be he rich or poor, be he master or journeyman, let him work or play, can escape the consequences arising from either a free or a restricted sale of manual labour; for, to throw any impediment in the way of a free disposal of labour, is a restriction which affects, in a powerful degree, the whole country; and to leave it without an impediment, has an effect equally as great, though of a contrary description. The only thing, then, that we want to know, as it must be either restricted or free, which of the two is to be preferred. Many violent arguments have, on this subject, lately issued from the press, being the effusions of men who are all on one side of the question. Having in some way acquired property, they think that they have an interest in getting their work done for nothing. Like the labourers, who having the use of their hands, think that they have an interest in

destroying all kinds of machinery; so that first by the masters, and then the men, if both had their wills, we should be compelled to appear as naked and as moneyless as savages. This circumstance shews, that both masters and men are equally intemperate, and equally as unacquainted with the subject on which they attempt to decide. This is, however, neither the time nor the place for giving an opinion on either side of the question, though I have thought proper to digress thus far from the direct object of this letter, for the purpose of pointing out the necessity there is for a clear comprehension of this most important measure; therefore I shall conclude these remarks with this observation, that the *equal* wants of mankind are the secret springs to national prosperity; for if those wants be allayed on one part of the community, they will necessarily be multiplied on the other part, whereby the one will become tyrants and the other slaves; at the same time the energies of both will be destroyed. It is needless that one man wants employ, if another does not equally want his assistance. The only thing then that requires to be done, is, to point out the method whereby we may balance the wants of the two; the masters and the men.

Whether any of the suggestions, above stated, are worthy of being adopted, of course you will decide; though I think, that that part which alludes to the doctrine of Fatalism, at least is deserving of notice. And if you think the nature of this subject will admit of publication, you are at liberty to print it, with an answer if you think it entitled to one; or, otherwise, you may give a public answer to a private perusal, or no answer at all, just as you may think proper, without offending,

Sir, your's respectfully,

CANDID.

Note by R. Carline.—Admitting the doctrine of fatalism *here* as far as Candid wishes to carry it, I must be candid enough to say that he has shaken his own argument, by calling upon me to do that, as a matter of course, at his request, the contrary of which I feel compelled or fated to do. I must also be candid enough to say, that if I were to change, to meet the suggestions of correspondents, I should change the title and character of this publication every week. I persevere in the same title, because I think it the most useful title that can at this time be adopted. I persevere in the same line of advocating the principles of the

work ; because I think them best, and I must have more powerful arguments, than Candid has given to me, before I can be compelled or *fated* to change. I hope, at least, that he will admit this conclusion to be substantive of his doctrine of *fatalism*. *Fatalism* and *Necessity* ; I look upon as idle and mischevous words, and even mischievously used, in a moral sense ; for they go to justify vice as well as virtue. Nor can I see them to be applicable to moral sensations, or those sensations which we call our reasoning powers. Applicable to physical sensations, they may in general be ; but these physical sensations form a principle in the human body which we call a mind, and that principle is rather independent of, than dependant on fatalism, in the ratio of its increase in the individual body. All the arguments which I have seen upon the doctrine of Liberty and Necessity, I now perceive to have been a useless and inapplicable collection of words. They teach us nothing ; they conduce not to our aggregate happiness ; they even throw down that little of self importance which I, an Atheist, wish to see sustained by mankind.

With more particular reference to the subjects discussed in the Republican I am of opinion, that if Candid had been a constant reader, he would have known that it has embraced all subjects, and more particularly the very subjects, which he recommends. Its title being expressive of public good, it is open to every useful subject ; and I flatter myself, that no publication ever preserved more constant readers. One thing, I perceive, its sale increases.

TO MR. RICHARD CARLILE, DORCHESTER GAOL.

ESTEEMED FRIEND,

London, June 24, 1825.

AFTER having heard so much of thine opinions, which are so rapidly propagated in the metropolis and various parts of the country, I could no longer forbear writing to thee, in order, that no stone should be left unturned, which might tend to lead thee to the path of righteousness and reclaim a hardened sinner. Thy writings and publications have been pronounced, by the powers that be, to be very wicked and to the high displeasure of almighty God ; therefore, if they are so bad as they are pronounced to be, from their rapid propagation, their evil tendencies must be tremendous ; and rest assured that thou art in the wrong path.

Thou seest that thou hast brought down the vengeance of the representatives of the lowly Jesus upon thy editorial pate for disseminating thy principles. Englishmen, snail like, recoil at the sacerdotal touch, and, henceforth, will never obtrude a horn, until the celestial dew of Christianity shall fall upon your shells.

As to the progress of infidelity and scepticism, I have witnessed, in some degree, its rapid strides. I can scarcely enter a coffee house or tavern, but, before I have sitten half an hour, my ears are assailed with the most awful discussions, calling in question the validity of that divine book the Bible. Some (and those not a few) are hardy enough to doubt the divinity of our blessed Saviour, and many unblushingly assert, that such a person never existed! Woe unto thee! for it is from the principles which you and your dark agents have disseminated, that these alarming inferences are drawn; and the dissenting multitude, not having looked with becoming pertinacity into the abstruse and complicated paths of the Christian Theology, are unable to refute thy hardened followers, although they negative (with that priestlike gravity, malice, hatred and contempt, so highly characteristic of all good followers and righteous supporters of our holy church, as by fire, sword, imprisonment, fines, &c. established), all that the infidels advance.

This, my friend, is a frightful epoch. Spiritualism and materialism are forming opposite factions, and scarcely an hour passes without an impression being made in some lethargic god-fearing breast, which calls all nature into action and stimulates inquiries little short of enthusiasm. I have frequent opportunities of witnessing these direful innovations at a friendly society which I am in the habit of attending every Tuesday evening. In the discussions held there, I merely act the part of a spectator, and mark the hitherto unshaken and uniformed on the theological topics, to see with what avidity they respire these dangerous conversations. I, though *soundly orthodox*, as if under satanic influence at the moment, have not either address or presence of mind to caution them against the impending danger. On the succeeding Tuesday evening, these hitherto children of grace have become travellers in the alluring but uncertain paths of Deism. This is generally their first step; but no sooner have they erected Temples for their Deity, dressed him up after something in nature and given him "a local habitation and a name," than he vanishes, "and, like the baseless fabric of a vision, leaves not a wreck behind." Few of them stand the Artillery of thy Republican above another week! Not even an identity of God or his holy word remains on their minds! Then do I mentally exclaim—O! Carlile! there stands another of thy proselytes; but do not thou nor they think to escape me thus and cry victory, as ye triumphantly sweep down the tide of public opinion: a case now

hangs upon the point of my pen, which shall set aside all thou hast written, and all they have said about the non-existence of a God. Yes, Richard (excuse my familiarity, for I mean to be serious), I will prove, and that on the oath of twelve honest men, that our God was in a house of ill fame, in London, not a fortnight ago*. Thou mayst smile at his being in such company; but when he hath made sinners which he cannot reclaim, he sees it expedient to cut them off. The old procuress or duenna having suffocated herself with intoxicating liquors, a Jury was chosen to sit upon the body, and they unanimously decided that she had died *by the visitation of God*. Thou wilt not, surely, after this, have the hardihood to deny his existence, lest he visit thee in thy prison house; nor thy followers the temerity to question the correctness of the decision of these Jurors.

By way of illustration, I will recite to thee another case, to prove how far party spirit is engaged in this spiritual warfare. A female of my acquaintance, who is a dress-maker, happening to be at work at a respectable house, a few weeks ago, the subject of Religion was started, when she thoughtlessly (though honestly) avowed her principles, not the most favourable to our holy religion. The consequence of which was, that an immediate coolness took place on the part of some of her employers, and had the dresses not been already cut, they, of course, would not have had them polluted by the hands of an unbeliever. A gloom o'er-cast the scene during a whole week, when the suppressed storm burst with reiterated violence. One of the young ladies would not sit at table with my friend, and all but one manifested their abhorrence at her principles. At length, an explanation took place, and this hitherto unaccountable behaviour was accounted for. It was the avowal of principles not consonant with true orthodoxy, that called down the vengeance of a family of sound believers upon her head. The old lady was more liberal than some of her daughters, and confessed that she had read "*Tom Paine* and found nothing immoral in him," and must confess, that she "agreed with him in every thing but the principle of equality†. Two of the young ladies remained quite orthodox; but the third was wicked enough to declare herself privately to be entirely of thy opinion, and acknowledged, that the unfortunate wight, who first shook her faith, *a son of St. Crispin*, experienced the same treatment, that she the dress-maker had done, and by honestly declaring his principles, lost the custom of the house. The young lady who became a convert to the persuasion of honest Crispin, declared, that she was much shocked at his first atheistical declaration; but now, that she had removed the veil of prejudice, by reading and reflection, she had no hesitation in saying,

* See the Weekly Dispatch of Sunday, 12th June.

† In this, the old Lady had misunderstood him; for Mr. Paine advocates no other equality but that of knowledge, law, and justice. R. C.

that this prior monster of a shoemaker had regularly dwindled away into a mere man, and she believed, she durst now venture him to measure her even for a pair of boots. This, my first communication, which I am afraid is already too long, thou mayest insert in thy Republican, if thou thinkest it expedient. It may be interesting to some, inasmuch as it conveys some ideas regarding public feeling on religion, and also proves, on the veracity of twelve honest men, the exact number of the apostles, without the shadow of a Judas, and the ipse dixit of a coroner, the existence of a God.

EPHRAIM SMOOTH.

COPY OF A LETTER SENT TO THE KING, CARLTON
PALACE.

SIR,

Dorchester Gaol, July 4, 1825.

This being the anniversary of the establishment of the first step towards real Republicanism, in the declaration of the independence of the United States of America towards this country, or rather, its monarchical government, I was glad to see you making it a holiday for the rising generation of Lords and Ladies. It is a specimen of that wisdom, or cunning rather, which should always follow the circumstances it cannot controul.

The Republic of the United States of America, was but a shabby imitation of the form of government in this country, with an elective instead of a hereditary executive, and with smaller payments to public officers for more efficient duties; but it has the germ of improvement in its independence of hereditary rule, and all other forms of government of the hereditary kind will fall before it. Though we may not have so much of individual splendour as the monarchical form of government produces, there will not be one happy man or woman the less, but a great increase of happiness among the mass. Under this view of the change, a monarch or his family may well rejoice at it and mark its progress by a festival.

I am, Sir, your Prisoner, for no offence and to no good purpose,

RICHARD CARLILE.